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THE MANUAL OF RELIGIOUS MORALITY.

Bible - Appendix.

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THE MANUAL OF RELIGIOUS MORALITY; OR, SCRIPTURE ŒCONOMY OF HUMAN LIFE.

CONSISTING OF

MAXIMS

Extracted wholly from the ſacred Writers; arranged and digeſted under ſeveral Heads; containing Inſtructions applicable to all Situations of Life.

Intended chiefly for the Benefit of Youth; calculated for the Uſe of Schools; and ſuitable to all Ages and Conditions.

Æquè neglectum pueris ſenibuſque nocebit.
Truths, which the Young and Old alike ſhould know.

By JOHN SMITH,
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MVSEVM
BRITAN
NICVM

PREFACE.

HAPPENING lately to light on a little book, under the title of "The "Œconomy of Human Life," I could not help wondering to myſelf, how many ſyſtems of inſtruction, ſome introduced by fictions, and carried on in forced allegories, others proceeding from the pen, and perhaps dictated by the head, more than the heart, of heathen philoſophers, have obtained the attention and applauſe of the world, and are introduced into ſchools and ſeminaries for the education of youth, and the contemplation of age; while the thoughts of inſpired writers

are ſuffered to remain undigeſted and unattended to in a large volume, containing variety of matter, hiſtorical as well as moral, ſeldom read, and ſtill ſeldomer regarded. It ſuggeſted itſelf to my mind, that from thence might be compiled a little Manual of Morality, which it would be no leſs the pleaſure than the duty of all to be thoroughly acquainted with; in which they might obſerve how different writers had expreſt the ſame ſentiment, and in a ſhort compaſs be poſſeſt of the reſult of the wiſdom of ages, and the fruits of the experience of many long and virtuous lives.

I WAS the more encouraged to this undertaking, from an obſervation in Sir Thomas Browne's Religio Medici, which indeed conveys in a few words all that need be ſaid, either as to the utility or neceſſity of it.

"IF," ſays he, alluding to the Proverbs, "thoſe ſentences were underſtood

"by

"by the reader with the ſame emphaſis
"as they are delivered by the author,
"we needed not volumes of inſtruction,
"but might be honeſt by an epitome."

To methodize, therefore, and bring together into one view, the ſeveral maxims for the conduct of human life, laid down in the ſacred volumes by the pens of good men, and thoſe who we know could not err; to diſperſe them among, and impreſs them on the minds of the riſing generation; to make them familiarly acquainted with precepts which will inſure their happineſs here and hereafter, is the deſign of this little compilation, and which cannot fail of its intended effect, but through the neglect of thoſe whoſe duty it is to watch over and direct the minds of youth.

Let it not be thought impertinent to add, that theſe ſheets proceed from the pen of one whoſe former ſtudies and profeſſion

feſſion have been in a line very diſtinct from divinity, and for that reaſon they are extracted from the Old Teſtament only. In thoſe writings may be found the trueſt maxims of *Religious Morality*. I hope no one will be found who will object to this phraſe, but that all ſenſible and liberal-minded people will concur with me in adopting the opinion of one of the greateſt writers, and beſt men of the preſent age, who was equally venerable for his deference to, and excellence in both thoſe virtues. He delivers, as his opinion (and which on examination will be found conſonant with truth), that though "virtue may owe her *panegyrics* to morality, ſhe muſt derive "her *authority* from religion. When, "therefore (continues he), the obligations of morality are taught, let the "ſanctions of chriſtianity never be forgotten; by which it will be ſhewn, "that they give ſtrength and luſtre to

"each

" each other. Religion will appear to " be the voice of reaſon, and morality " the will of God."

To conclude, the following pages have been the employment and conſolation of ſome hours of anxiety and misfortune. The conſciouſneſs of the benefits which may ariſe from them thus digeſted, to " the liſping thouſands of " the land," confers a truer gratification than the completion of all worldly wiſhes, even thoſe in which the heart is moſt tenderly intereſted.

JOHN SMITH.

Warminſter,
Sept. 29, 1788.

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INTRO-

INTRODUCTION.

1.

HEAR inſtruction and be wiſe, and refuſe it not: whoſo loveth inſtruction loveth knowledge; but he that hateth reproof is brutiſh.

2.

Bow down thine ear and hear the words of the wiſe, and apply thine heart unto knowledge.

3.

When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul, diſcretion ſhall preſerve thee, underſtanding ſhall keep thee.

4.

Poverty and ſhame ſhall be to him that refuſeth inſtruction; but he that regardeth reproof ſhall be honoured.

5.

Be not ignorant of any thing in a great matter or a ſmall.

6.

The wiſe ſhall inherit glory; but ſhame ſhall be the promotion of fools.

7.

Wiſdom is the principal thing, therefore get wiſdom; and with all thy getting get underſtanding.

8.

How much better is it to get wiſdom than gold, and to get underſtanding rather to be choſen than ſilver.

9.

A wiſe man is ſtrong, yea a man of knowledge increaſeth ſtrength; for by wiſe

wiſe counſel thou ſhalt make thy war, and in a multitude of counſellors there is ſafety.

10.

Happy is the man that findeth wiſdom, and the man that getteth underſtanding; for the merchandize of it is better than the merchandize of ſilver, and the gain thereof than fine gold: ſhe is more precious than rubies; and all the things thou canſt deſire are not to be compared to her. Length of days is in her right-hand, and in her left-hand riches and honour: her ways are ways of pleaſantneſs, and all her paths are peace.

OF OUR

DUTY TOWARDS GOD.

CHAP. I.

RELIGION.

11.

FEAR God, and keep his commandments, for this is the whole duty of man.

12.

Remember thy Creator in the days of thy youth: while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them.

Truſt

13.

Truſt in the Lord with all thine heart, and lean not unto thine own underſtanding: in all thy ways acknowledge him, and he ſhall direct thy paths; be not wiſe in thine own eyes, fear the Lord, and depart from evil.

14.

Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear than to give the ſacrifice of fools, for they conſider not that they do evil.

15.

When thou voweſt a vow unto God, defer not to pay it; for he hath no pleaſure in fools; pay that which thou haſt vowed: better is it that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay.

16.

Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart

of the ſons of men is fully ſet in them to do evil.

17.

Though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him: but it ſhall not be well with the wicked; neither ſhall he prolong his days, which are as a ſhadow, becauſe he feareth not God.

18.

The fear of the Lord maketh a merry heart, and giveth joy, and gladneſs, and a long life: the fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoicing: whoſo feareth the Lord it ſhall go well with him to the laſt, and he ſhall find favour in the day of his death. To fear the Lord is the beginning of wiſdom.

19.

The eyes of the Lord are in every place, beholding the evil and the good.

Acquaint

20.

Acquaint thyſelf with God, and be at peace; thereby good ſhall come unto thee: receive the law from his mouth, and lay up his word in thy heart.

21.

The fear of the Lord that is wiſdom, and to depart from evil is underſtanding.

CHAP. II.

Of PATIENCE *and* RESIGNATION *to the Divine Will*; *and* CONTENT *in our Situation of Life.*

SECTION I.

22.

Proſperity and adverſity, life and death, poverty and riches come of the Lord.

23.

If thou faint in the day of adverſity, thy ſtrength is ſmall; ſay rather to thyſelf with

with holy Job, 'The Lord hath given, and the Lord hath taken away, bleſſed be the name of the Lord!' for man is born to trouble as the ſparks fly upward.

24.

What! ſhall we receive good at the hands of the Lord, and ſhall we not receive evil?—In the day of proſperity be joyful, and in the day of adverſity conſider; God alſo hath ſet the one againſt the other, to the end that man ſhould find nothing after him.*

25.

Happy is the man whom God correcteth, therefore deſpiſe not thou the chaſtening of the Almighty; for he maketh ſore, and bindeth up, he woundeth, and his hands make whole, and he ſhall deliver thee in trouble.

Better

* i. e. to blame him for. *Heb.*

26.

Better is the end of a thing than the beginning thereof; and the patient in ſpirit than the proud in ſpirit.

27.

Whatſoever is brought upon thee take chearfully, and be patient when thou art changed to a low eſtate: for gold is tried in the fire, and an acceptable man in the furnace of adverſity. Believe in the Lord and he will help thee, order thy way aright, and truſt in him. Ye that fear the Lord wait patiently for his mercy, and go not aſide leſt ye fall. Ye that fear the Lord hope for good, and for everlaſting joy and mercy.

28.

Fret not thyſelf becauſe of evil men, neither be thou envious at the wicked; for there ſhall be no reward to the evil man; the candle of the wicked ſhall be put out.

If

28*.

If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter; for he that is higher than the higheſt regardeth, and there be higher than they.

SECTION II.

29.

To labour, and be content with that a man hath, is a ſweet life.

30.

Drink waters out of thine own ciſtern, and running waters out of thine own well.

31.

Better is a little with the fear of the Lord, than great treaſure and trouble therewith.

32.

Better is a dinner of herbs where love is, than a ſtalled ox and hatred therewith.

Better

33.

Better is a dry morſel and quietneſs therewith, than a houſe full of ſacrifices with ſtrife.

34.

Two things have I required of the Lord, deny me not them before I die: remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me; leſt I be full and deny thee, and ſay, who is the Lord? or leſt I be poor and ſteal, and take the name of my God in vain.

35.

It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life which God giveth him; for it is his portion: every man to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion,

and

and to rejoice in his labour; this is the gift of God.*

* What blessings thy free bounty gives
Let me not cast away;
For God is paid when man receives,
T' enjoy is to obey.

POPE'S UNIVERSAL PRAYER.

OF

OF OUR

DUTY TOWARDS MAN

IN HIS SEVERAL RELATIONS.

CHAP. III.

PARENTS *and* CHILDREN.

SECTION I.

36.

CHILDREN's children are the crown of old men, and the glory of children are their fathers.

37.

Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them.

38.

Honour thy father with thy whole heart, and forget not the ſorrows of thy mother; remember that thou waſt begot of them, and how canſt thou recompenſe them the things which they have done for thee?

39.

My Son, hear the inſtruction of thy Father, keep his commandment, and forſake not the law of thy mother; bind them continually upon thy heart, and tie them about thy neck.

40.

A wiſe ſon heareth his father's inſtructions; but a ſcorner heareth not rebuke: a fool deſpiſeth his father's inſtructions; but he that regardeth reproof is prudent.

41.

Hearken unto thy father who begat thee, and deſpiſe not thy mother when ſhe is old.

My

42.

My ſon, help thy father in his age, and grieve him not as long as he liveth; and if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength: for thy relieving of thy father ſhall not be forgotten; and inſtead of ſins it ſhall be added to build thee up: in the day of thine affliction it ſhall be remembered; thy ſins alſo ſhall melt away as the ice in the fair warm weather.

43.

He that forſaketh his father is as a blaſphemer; and he that angreth his mother, is curſed of God.

44.

Whoſo robbeth his father and mother, and ſaith it is no tranſgreſſion, the ſame is the companion of the deſtroyer.

45.

Whoſo curſeth his father or mother, his lamp ſhall be put out in obſcure darkneſs.

46.

The eye that mocketh at his father, and deſpiſeth to obey his nother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

SECTION II.

47.

Train up a child in the way he ſhould go, and when he is old he will not depart from it.

48.

Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying: he that ſpareth his rod hateth his ſon; but he that loveth him chaſteneth him betimes.

49.

Withhold not correction from thy child, for if thou beateſt him with a rod he ſhall not die: thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

Correct

50.

Correct thy ſon, and he ſhall give thee reſt; yea, he ſhall give delight unto thy ſoul.

CHAP. IV.

MASTERS *and* SERVANTS.

51.

If thou ſet thy ſervant to labour, thou ſhalt find reſt; but if thou let him go idle, he ſhall ſeek liberty: idleneſs teacheth much evil; ſet him to work as is fit for him, but be not exceſſive towards any, and without diſcretion do nothing.

52.

Let thy ſervant be unto thee as thyſelf; entreat him as a brother, for thou haſt need of him; if thou entreat him evil, and he run from thee, which way ſhalt thou go to ſeek him?

53.

If a ſervant ſay unto his maſter, I will not do as it pleaſeth thee, tho' afterward he do it, he angreth him that nouriſheth him.

54.

Whoſo keepeth the fig-tree ſhall eat the fruits thereof; ſo he that waiteth on his maſter ſhall be honoured.

55.

Whereas thy ſervant worketh truly, entreat him not evil, nor the hireling that beſtoweth himſelf wholly for thee; let thy ſoul love a good ſervant, and defraud him not of liberty.

56.

Take no heed unto all words that are ſpoken, leſt thy ſervant curſe thee; for oftentimes alſo thine own heart knoweth that thou thyſelf haſt likewiſe curſed others.

He

57.

He that delicately bringeth up his ſervant from a child, ſhall have him become his ſon at length.

58.

Be not as a lion in thy houſe, nor frantic among thy ſervants.

59.

Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

60.

If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me, what then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him? Did not he that made me in the womb make him? and did not one faſhion us in the womb?

CHAP. V.

FRIENDS.

61.

Two are better than one, becauſe they have a good reward for their labour; for if they fall, the one will lift up his fellow; but woe unto him that is alone when he falleth, for he hath not another to help him up.

62.

A faithful friend is a ſtrong defence; and he that hath found ſuch an one hath found a treaſure. Nothing doth countervail a faithful friend, and his excellency is unvaluable.

63.

A faithful friend is the medicine of life, and they that fear the Lord ſhall find him: whoſo feareth the Lord ſhall direct his friendſhip aright; for as he is, ſo ſhall his neighbour be alſo.

If

64.

If thou wouldſt get a friend, prove him, and be not haſty to credit him; for ſome man is a friend for his own occaſion, and will not abide in the day of trouble; and there is a friend, who being turn'd to enmity and ſtrife, will diſcover thy reproach: again, ſome friend is a companion at the table, and will not continue in the day of affliction; but in thy proſperity he will be as thyſelf, and be bold over thy ſervants; if thou be brought low, he will be againſt thee, and will hide himſelf from thy face.

65.

Separate thyſelf from thine enemies, and take heed of thy friends.

66.

A friend cannot be known in proſperity, and an enemy cannot be hid in adverſity.

67.

A friend loveth at all times, and a brother is born for adverſity; but there is a friend that ſticketh cloſer than a brother.

68.

Thine own friend and thy father's friend forſake not, neither go into thy brother's houſe in the day of thy calamity; for better is a neighbour that is near, than a brother that is far off.

69.

Change not a friend for any good by no means, neither a faithful brother for the gold of Ophir.

70.

Forſake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old thou ſhalt drink it with pleaſure.

71.

Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

Be

72.

Be faithful to thy friend in his poverty, that thou may'ſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou may'ſt be heir with him in his heritage; for a mean eſtate is not always to be contemned, nor the rich that is fooliſh to be had in admiration.

73.

Ointment and perfume rejoice the heart; ſo doth the ſweetneſs of a man's friend by hearty counſel.

74.

Iron ſharpeneth iron; ſo a man ſharpeneth the countenance of his friend: and as in water face anſwereth to face, ſo the heart of man to man.

75.

He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him. Faithful are the wounds of a friend, but the kiſſes of an enemy are deceitful.

Admoniſh

76.

Admoniſh thy friend, it may be he hath not done it; and if he have, that he do it no more: admoniſh thy friend, it may be he hath not ſaid it; and if he have, that he ſpeak it not again: admoniſh thy friend for many times: it is a ſlander, and believe not every tale.

77.

Love thy friend, and be faithful unto him; but if thou bewrayeſt his ſecrets, follow no more after him: follow after him no more, for he is too far off; he is as a roe eſcaped out of the ſnare.

78.

As for a wound, it may be bound up; and after reviling there may be reconcilement; but he that bewrayeth ſecrets is without hope.

79.

Is it not a grief unto death when a companion and friend is turned into an enemy?

enemy? O wicked imagination, whence cameſt thou in to cover the world with deceit.

CHAP. VI.

HUSBANDS *and* WIVES.

80.

A friend and companion never meet amiſs; but above both is a wife with her huſband.

81.

My ſon, keep the flower of thine age ſound, and give not thy ſtrength unto ſtrangers: an harlot ſhall be accounted as ſpittle; but a married woman is a tower againſt death to her huſband.

82.

Whoſo findeth a wife findeth a good thing, and obtaineth favour from the Lord: houſe and riches are the inheri-

tance of fathers, and a prudent wife is from the Lord.

83.

A ſilent and loving woman is a gift of the Lord; and there is nothing ſo much worth as a mind well inſtructed. A modeſt and faithful woman is a double grace, and her continent mind cannot be valued.

84.

Haſt thou a wife after thy mind? forſake her not; but give not thyſelf over to a light woman: forego not a wiſe and good woman, for her grace is above gold.

85.

The beauty of a woman cheareth the countenance; and a man loveth nothing better: if there be kindneſs, meekneſs, and comfort in her tongue, then is her huſband happy.

He

86.

He that getteth a wife beginneth a poſſeſſion; a help like unto himſelf, and a pillar of reſt.

87.

Where no hedge is, there is the poſſeſſion ſpoiled; and he that hath no wife will wander up and down mourning.

88.

Bleſſed is the man that hath a virtuous wife, for the number of his days ſhall be doubled. A virtuous woman rejoiceth her huſband, and he ſhall fulfil the years of his life in peace.

89.

Be not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf.

90.

A grief of heart and ſorrow is a woman that is jealous over another; and a ſcourge

of the tongue which communicateth with all.

91.

The contentions of a wife are a continual dropping. It is better to dwell in a corner of the houſe top, than with a brawling woman in a wide houſe: and in the wilderneſs, than with a contentious and angry woman.

92.

Who can find a virtuous woman? for her price is far above rubies. The heart of her huſband doth ſafely truſt in her; ſhe will do him good and not evil, all the days of her life; ſtrength and honour are her clothing, and ſhe ſhall rejoice in the time to come; ſhe openeth her mouth with wiſdom, and in her tongue is the law of kindneſs.

93.

She looketh well to the ways of her houſehold, and eateth not the bread of idleneſs;

idleneſs; her children ariſe up and call her bleſſed; her huſband alſo, and he praiſeth her.

94.

Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed.

CHAP. VII.

KINGS *and* MAGISTRATES.

SECTION I.

95.

Hear, O ye kings, and underſtand: learn ye that be judges of the earth! Give ear, ye that rule the people, and glory in the multitude of nations.

96.

Power is given you from the Lord, and ſovereignty from the higheſt; who ſhall

try your works, and ſearch out your counſels.

97.

He which is Lord over all ſhall fear no man's perſon, neither ſhall he ſtand in awe of any man's greatneſs; for he hath made the ſmall and great, and careth for all alike.

98.

Set your affection upon the word of the Lord; deſire it, and ye ſhall be inſtructed; receive inſtruction, and it ſhall do you good.

99.

A wiſe judge will inſtruct his people, and the government of a prudent man is well ordered: as the judge of the people is himſelf, ſo are his officers; and what manner of man the ruler of the city is, ſuch are all they that dwell therein.

100.

An unwiſe king deſtroyeth his people; but through the prudence of them which are in authority, the city ſhall be inhabited.

101.

Take away the wicked from before the king, and his throne ſhall be eſtabliſhed in righteouſneſs: for if a ruler hearken to lies, all his ſervants are wicked.

SECTION II.

102.

Seek not to be judge, not being able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thine uprightneſs.

103.

Deliver him that ſuffereth wrong from the hand of the oppreſſor; and be not faint-hearted when thou ſitteſt in judgment.

104.

It is not good to have reſpect of perſons n judgment; to have reſpect of perſons is not good, for a piece of bread that man will tranſgreſs.

105.

The king by judgment eſtabliſheth the land; but he that receiveth gifts overthroweth it.

106.

He that anſwereth a matter before he heareth it, it is a folly and a ſhame unto him.

107.

Wo unto them that decree unrighteous decrees, to turn aſide the needy from judgment; and to take away their right from the poor of the people, that widows may be their prey, and that they may rob the fatherleſs.

OF OUR

DUTY TOWARDS OURSELVES,

AS WELL AS

GOD and MANKIND,

In the Direction of our Virtues, the reſtraining our Paſſions and Vices, and our Eſtimation of the various Goods and Evils of Life.

CHAP. VIII.

GENERAL RULES *for our* MORAL *and* PRUDENT CONDUCT *in* LIFE.

108.

TO every thing there is a ſeaſon, and a time to every purpoſe under heavon. A time to be born, and a time to die; a time to plant, and a time to pluck up

up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to caſt away ſtones, and a time to gather ſtones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to loſe; a time to keep, and a time to caſt away; a time to rent, and a time to ſew; a time to keep ſilence, and a time to ſpeak; a time of love, and a time of hate; a time of war, and a time of peace.

109.

Learn to do well, ſeek judgment, relieve the oppreſſed, do juſtice to the fatherleſs, plead for the widow.

110.

Keep thy heart with all diligence, for out of it are the iſſues of life. Put away from thee a froward mouth, and perverſe lips put far from thee.

Let

III.

Let thine eyes look right on, and let thine eye-lids look ſtraight before thee: ponder the path of thy feet, and let all thy ways be eſtabliſhed: turn not unto the right-hand, nor to the left; remove thy foot from evil.

112.

My ſon, if ſinners entice thee, conſent thou not: if they ſay, 'Come with us, let us lay wait for blood; let us lurk privily for the innocent without cauſe; let us ſwallow them up alive as the grave, and whole as thoſe that go down to the pit; we ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil; caſt in thy lot among us, let us all have one purſe:' My ſon, walk not thou in the way with them; refrain thy foot from their path; for their feet run to evil, and make haſte to ſhed blood.

Enter

113.

Enter not into the path of the wicked, and go not in the way of evil men: avoid it, paſs not by it; turn from it, and paſs away: he that toucheth pitch ſhall be defiled therewith: be not deceived; evil communications corrupt good manners.

114.

Accuſtom not thy mouth to ſwearing, neither uſe thyſelf to the naming of the holy one: for as a ſervant that is continually beaten ſhall not be without a blue mark, ſo he that ſweareth, and nameth God continually, ſhall not be faultleſs.

115.

Uſe not thy mouth to intemperate ſwearing, for therein is the word of ſin.

116.

Curſe not the king, no, not in thought; and curſe not the rich in thy bed-chamber; for a bird of the air ſhall carry the voice,

voice, and that which hath wings ſhall tell the matter.

117.

The heart knoweth his own bitterneſs, and a ſtranger doth not intermeddle with his joy: a merry heart maketh a chearful countenance; but by the ſorrow of the heart the ſpirit is broken.

118.

Laugh no man to ſcorn in the bitterneſs of his ſoul; for there is one which humbleth and exalteth.

119.

Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth; give him no deſpiteful words, and preſs not upon him with urging him to drink.

120.

It is not good to eat much honey; ſo for men to ſearch their own glory is not glory.

121.

Honourable age is not that which ſtandeth in length of time, nor that is meaſured by years; but wiſdom is the grey hair unto men, and an unſpotted life is old age.

122.

He that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he ſhall find a ſtay.

123.

Put not forth thyſelf in the preſence of the king, and ſtand not in the place of great men; for better it is that it be ſaid unto thee, come up hither; than that thou ſhouldſt be put lower in the preſence of the prince whom thine eyes have ſeen.

124.

It is better to go into the houſe of mourning, than into the houſe of feaſting; for that is the end of all men, and the living will lay it to his heart.

Sorrow

125.

Sorrow is better than laughter; for by the ſadneſs of the countenance the heart is made better: the heart of the wiſe is in the houſe of mourning; but the heart of fools is in the houſe of mirth.

CHAP. IX.

PRUDENCE.

126.

Whatſoever thou takeſt in hand, remember the end, and thou ſhalt not do amiſs.

127.

The ſimple believeth every word; but the prudent man looketh well to his going.

128.

Withdraw thy foot from thy neighbour's houſe, leſt he be weary of thee, and ſo hate thee.

129.

Burden not thyſelf above thy power while thou liveſt; and have no fellowſhip with one that is mightier and richer than thyſelf; for how agree the kettle and the earthen pot together; for if the one be ſmitten againſt the other, it ſhall be broken.

130.

Strive not with a mighty man, leſt thou fall into his hands; be not at variance with a rich man, leſt he overweigh thee; for gold hath deſtroyed many, and perverted the hearts of kings.

131.

Lend not unto him that is mightier than thyſelf; for if thou lendeſt him, count it but loſt.

132.

Go not to law with a judge, for they will judge for him according to his honour.

Strive

133.

Strive not with a man that is full of tongue, and heap not wood upon his fire.

134.

Jeſt not with a rude man, leſt thy anceſtors be diſgraced.

135.

Travel not by the way with a bold fellow, leſt he become grievous unto thee; for he will do according to his own will, and thou ſhalt periſh with him through his folly.

136.

Never truſt thine enemy; for like as iron ruſteth, ſo is his wickedneſs; though he humbleth himſelf, and go crouching, yet take good heed, and beware of him: if adverſity come upon thee, thou ſhalt find him there firſt; and though he pretend to help thee, yet ſhall he undermine thee.

137.

When thou wilt do good, know to whom thou doeſt it; ſo ſhalt thou be thanked for thy benefits.

138.

Give not thy ſon and thy wife, thy brother and thy friend, power over thee while thou liveſt; and give not thy goods to another, leſt it repent thee, and thou intreat for them again.

139.

As long as thou liveſt, and haſt breath in thee, give not thyſelf over unto any; for better it is that thy children ſhould ſeek thee, than that thou ſhouldſt ſtand to their curteſy.

140.

In all thy works keep to thyſelf the pre-eminence; leave not a ſtain on thy honour: at the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance.

He

141.

He that is merciful will lend unto his neighbour; and he that ſtrengtheneth his hand keepeth the commandments.

142.

Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon: keep thy word, and deal faithfully with him, and thou ſhalt always find the thing which is neceſſary for thee.

143.

Many when a thing is lent them reckon it to be found, and put them to trouble that helped them: till he hath received, he will kiſs a man's hand, and for his neighbour's money he will ſpeak ſubmiſſively; but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, the lender ſhall hardly receive the half, and the borrower will count as if

he

he had found it: if not, the lender hath deprived himſelf of his money, and he hath gotten him an enemy without cauſe. The borrower payeth him with curſings and railings; and for honour he will pay him diſgrace.

144.

Many therefore have refuſed to lend, for other men's ill dealing, fearing to be defrauded.

145.

Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy: help the poor for the commandment's ſake, and turn him not away becauſe of his poverty. Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt.

146.

An honeſt man is ſurety for his neighbour; yet be not ſurety above thy power; for if thou be ſurety, take care to pay it.

Take

147.

Take his garment that is ſurety for a ſtranger: a man void of underſtanding ſtriketh hands, and becometh ſurety in the preſence of his friends.

148.

He that is ſurety for a ſtranger ſhall ſmart for it; and he that hateth ſuretyſhip is ſure.

149.

Be not thou one of them that ſtrike hands, or of them that are ſureties for debts: if thou haſt nothing to pay, why ſhould he take away thy bed from under thee.

150.

My ſon, if thou be ſurety for thy friend, if thou haſt ſtricken thy hand with a ſtranger, thou art ſnared with the words of thy mouth, thou art taken with thine own words.

Do

151.

Do this now, my ſon, and deliver thyſelf, and make ſure thy friend; go humble thyſelf, ſo ſhalt thou prevail with thy friend: give not ſleep to thine eyes, nor ſlumber to thine eye-lids; deliver thyſelf as a roe from the hand of the hunters, and as a bird from the hand of the fowlers.

152.

Forget not the friendſhip of thy ſurety, for he hath given his life for thee.

CHAP. X.

DILIGENCE.

153.

The hand of the diligent ſhall bear rule, but the ſlothful ſhall be under tribute.

154.

Slothfulneſs caſteth into a deep ſleep, and an idle ſoul ſhall ſuffer hunger.

Love

155.

Love not ſleep, leſt thou come to poverty; open thine eyes, and thou ſhalt be ſatisfied with bread.

156.

Be thou diligent to know the ſtate of thy flocks, and look well to thy herds; for riches are not for ever, and doth the crown endure to every generation?

157.

He that tilleth his land ſhall be ſatisfied with bread; but he that followeth vain perſons is void of underſtanding.

158.

He becometh poor that dealeth with a ſlack hand; but the hand of the diligent maketh rich: he that gathereth in ſummer is a wiſe ſon; but he that ſleepeth in harveſt is a ſon that cauſeth ſhame.

159.

In all labour there is profit; but the talk of the lips tendeth only to penury.

The

160.

The ſoul of the ſluggard deſireth and hath nothing; but the ſoul of the diligent ſhall be made fat.

161.

He that is ſlothful in his work is brother to him that is a great waſter.

162.

The way of the ſlothful man is as an hedge of thorns; but the way of the righteous is made plain.

163.

I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof; and the ſtone wall thereof was broken down: then I ſaw and conſidered it well, and I looked upon it, and received inſtruction.

164.

A ſlothful man hideth his hand in his boſom, and will not ſo much as bring it to his mouth again.

165.

The ſlothful man ſaith there is a lion without; I ſhall be ſlain in the ſtreets.

166.

Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before kings, he ſhall not ſtand before mean men.

167.

Go to the ant, thou ſluggard, conſider her ways, and be wiſe; which having no guide, overſeer, or ruler, provideth her meat in ſummer, and gathereth her food in the harveſt.

168.

How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep? Yet a little ſleep, a little ſlumber, a little folding of thy hands to ſleep; ſo ſhall thy

poverty come as one that travelleth, and thy want as an armed man.

169.

My ſon, lead not a beggar's life; for better it is to die than to beg.

170.

The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himſelf with other men's meat; but a wiſe man well nurtured will beware thereof.

171.

Begging is ſweet in the mouth of the ſhameleſs; but in his belly there ſhall burn a fire.

CHAP. XI.

JUSTICE.

172.

Bleſſings are upon the head of the juſt; but violence covereth the mouth of the wicked. The memory of the juſt is bleſſed; but the name of the wicked ſhall rot.

173.

The integrity of the upright ſhall guide them; but the perverſeneſs of tranſgreſſors ſhall deſtroy them.

174.

Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

175.

The juſt man walketh in his integrity, and his children are bleſſed after him; but deſtruction ſhall be to the workers of iniquity.

176.

Remove not the antient land mark which thy fathers have ſet, and enter not into the fields of the fatherleſs; for their Redeemer is mighty, he ſhall plead their cauſe with thee.

177.

Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed unto deſtruction; open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

178.

A falſe balance is an abomination unto the Lord; but a juſt weight is his delight.

179.

A falſe witneſs ſhall periſh; but the man that heareth ſpeaketh conſtantly.

180.

Let not thy hand be ſtretched out to receive, and ſhut when thou ſhouldſt repay.

He

181.

He that taketh away his neighbour's living ſlayeth him; and he that defraudeth the labourer of his hire is a bloodſhedder.

CHAP. XII.

TEMPERANCE.

SECTION I.

182.

He that loveth pleaſure ſhall be a poor man; he that loveth wine and oil ſhall not be rich.

183.

Be not among wine bibbers, among riotous eaters of fleſh; for the drunkard and the glutton ſhall come to poverty, and drowſineſs ſhall clothe a man with rags.

184.

Be not inſatiable in any dainty thing, nor too greedy of meats; for exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler: by ſurfeiting have many periſhed; but he that taketh heed prolongeth his life.

185.

If thou ſit at a bountiful table, be not greedy upon it; and ſay not there is much meat on it: eat as becometh a man thoſe things which are ſet before thee; and devour not, leſt thou be hated.

186.

Leave off firſt for manners' ſake; and be not unſatiable, leſt thou offend.

187.

When thou ſitteſt amongſt many, reach not out thy hand firſt of all.

188.

A very little is ſufficient for a man well nurtured; and he fetcheth not his wind ſhort

ſhort upon his bed. Sound ſleep cometh of moderate eating; he riſeth early, and his wits are with him; but the pain of watching and choler, and pangs of the belly, are with an unſatiable man.

SECTION II.

189.

Wine is a mocker, ſtrong drink is raging; and whoſoever is deceived thereby is not wiſe.

190.

Woe unto them that riſe up early in the morning, that they may follow ſtrong drink! that continue until night, till wine inflame them!

191.

Who have woe? who have ſorrow? who have contentions? who have babbling? who have wounds without cauſe? who have redneſs of eyes? They that tarry long at the wine; they that go to ſeek mixt wine.

Look

192.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itſelf aright; at the laſt it biteth like a ſerpent, and ſtingeth like an adder. Thine eyes ſhall behold ſtrange women, and thy heart ſhall utter perverſe things; yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth on the top of a maſt. They have ſtricken me, ſhalt thou ſay, and I was not ſick; they have beaten me, and I felt it not. When ſhall I awake? I will ſeek it yet again.

193.

It is not for kings to drink wine, nor for princes ſtrong drink; leſt they drink and forget the law, and pervert the judgment of any of the afflicted.

194.

Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be

be of heavy hearts: let him drink and forget his poverty, and remember his misery no more.

CHAP. XIII.

CHASTITY.

195.

Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

196.

Give not thy strength unto women, nor thy ways to that which destroyeth kings.

197.

Why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? her house inclineth unto

unto death, and her paths unto the dead; none that go unto her return again, neither take they hold of the paths of life.

198.

The lips of the ſtrange woman drop as an honey-comb, and her mouth is ſweeter than oil; but her end is bitter as wormwood, ſharp as a two-edged ſword: her feet go down to death, and her ſteps take hold on hell.

199.

Remove thy way far from her, and come not nigh to the door of her houſe; leſt thou give thine honour unto others, and thy years unto the cruel; leſt ſtrangers be filled with thy wealth, and thy labours be in the houſe of a ſtranger, and thou mourn at laſt, when thy fleſh and body are conſumed.

200.

Sit not at all with another man's wife, leſt thine heart incline unto her, and ſo through

through thy deſire thou fall into deſtruction.

201.

Luſt not after the beauty of the evil woman in thy heart, neither let her take thee with her eye-lids; for by means of a whoriſh woman a man is brought to a piece of bread, and the adultreſs will hunt for the precious life.

202.

Can a man take a fire in his boſom, and his clothes not be burnt? can one go upon hot coals, and his feet not be burnt? So he that goeth in to his neighbour's wife; whoſoever toucheth her ſhall not be innocent.

203.

Men do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry; but if he be found, he ſhall reſtore ſeven-fold: but whoſo committeth adultery with a woman, lacketh underſtanding; he that doth it deſtroyeth his own ſoul. A wound

and

and diſhonour ſhall he get, and his reproach ſhall not be wiped away: for jealouſy is the rage of a man, therefore he will not ſpare in the day of vengeance; he will not regard any ranſom, neither will he reſt content, though thou giveſt him many gifts.

204.

The children of the adulterers ſhall not come to perfection; the ſeed of an unrighteous bed ſhall be rooted out.

205.

The multiplying brood of the ungodly ſhall not thrive, nor take deep root from baſtard ſlips, nor lay any faſt foundation.

206.

Children begotten of unlawful beds, are witneſſes of wickedneſs againſt their parents.

CHAP.

CHAP. XIV.

BENEVOLENCE & LIBERALITY.

SECTION I.

207.

The merciful man doth good to his own ſoul; but he that is cruel troubleth his own fleſh.

208.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it: ſay not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou haſt it by thee.

209.

To him that is afflicted, pity ſhould be ſhewed from his friend.

210.

My ſon, make not an hungry ſoul ſorrowful, neither provoke a man in his diſtreſs: add not more trouble to an heart

that is vexed, and defer not to give to him that is in need: reject not the ſupplication of the afflicted, neither turn away thy face from a poor man.

211.

If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain: if thou ſayeſt, Behold, we knew it not; doth not he that pondereth the heart conſider it? and he that keepeth the ſoul, doth not he know it? and ſhall not he render unto every man according to his works?

212.

Rejoice not when thine enemy falleth, and let not thy heart be glad when he ſtumbleth; leſt the Lord ſee it, and it diſpleaſe him, and he turn away his wrath from him.

213.

Reproach not a man that turneth from ſin; but remember that we are all worthy of puniſhment.

Diſhonour

214.

Diſhonour not a man in his old age, for even ſome of us wax old.

215.

Rejoice not over thy greateſt enemy being dead; but remember that we die all.

SECTION II.

216.

There is that ſcattereth, and yet increaſeth; and there is that withholdeth more than is meet, but it tendeth to poverty.

217.

There is that maketh himſelf rich, yet hath nothing; there is that maketh himſelf poor, yet hath great riches.

218.

The liberal ſoul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf.

219.

He that withholdeth corn, the people ſhall curſe him; but bleſſing ſhall be upon the head of him that ſelleth it.

220.

Whoſo is liberal of his meat, men ſhall ſpeak well of him; and the report of his good houſe-keeping will be believed; but againſt him that is a niggard of his meat, the whole city ſhall murmur; and the teſtimonies of his niggardneſs ſhall not be doubted of.

221.

If thine enemy be hungry, give him bread to eat; and if he be thirſty, give him water to drink; for thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee.*

* Thus artiſts melt the ſullen ore of lead,
By heaping coals of fire upon its head;
In the kind warmth the metal learns to glow,
And looſe from droſs the ſilver runs below.
PARNELL'S HERM.

CHAP. XV.

CHARITY.

222.

When thou haſt enough, remember the time of hunger; and when thou art rich, think upon poverty and need.

223.

Water will quench a flaming fire, and alms maketh atonement for ſin.

224.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.

225.

Turn not away thine eye from the needy, and give him none occaſion to curſe thee; for if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

226.

Whoſo mocketh the poor reproacheth his Maker; and he that is glad at calamities ſhall not be unpuniſhed.

227.

Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.

228.

He that giveth unto the poor ſhall not want; but he that hideth his eyes ſhall have many a curſe.

229.

The righteous conſidereth the cauſe of the poor; but the wicked regardeth not to know it.

230.

He that oppreſſeth the poor to increaſe his riches, and he that giveth to the rich, ſhall ſurely come to want.

231.

Rob not the poor, becauſe he is poor; neither oppreſs the afflicted in the gate; for

for the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

23.

If I have withheld the poor from their deſire, or have cauſed the eyes of the widow to fail; or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof; if I have ſeen any periſh for want of clothing, or any poor without covering; if his loins have not bleſſed me, and if he were not warmed with the fleece of my ſheep; if I have lift up my hand againſt the fatherleſs; then let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone.

CHAP. XVI.

SINCERITY.

233.

The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment.

234.

A man that flattereth his neighbour ſpreadeth a net for his feet: he that rebuketh a man ſhall afterwards find more favour, than he that flattereth with the tongue.

235.

Open rebuke is better than ſecret love: faithful are the wounds of a friend; but the kiſſes of an enemy are deceitful.

236.

He that hideth hatred with lying lips is a fool.

An

237.

An hypocrite with his mouth deſtroyeth his neighbour; but through knowledge ſhall the juſt be delivered.

238.

Deviſe not a lie againſt thy brother, neither do the like to thy friend: uſe not to make any manner of lie, for the cuſtom thereof is not good. The mouth that belieth ſlayeth the ſoul.

239.

A lying tongue hateth thoſe that are afflicted by it, and a flattering mouth worketh ruin.

240.

Lying lips are an abomination unto the Lord; but they that deal truly are his delight.

241.

Deceit is in the heart of them that imagine evil; but to the counſellors of peace is joy.

242.

Bread of deceit is ſweet to a man; but afterwards his mouth ſhall be filled with gravel.

243.

Be not a witneſs againſt thy neighbour without a cauſe; deceive not with thy lips: he that ſpeaketh truth ſheweth forth righteouſneſs; but a falſe witneſs deceit.

244.

He that hateth, diſſembleth with his lips, and layeth up deceit within him: when he ſpeaketh fair, believe him not, for there are ſeven abominations in his heart.

245.

He whoſe hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the whole congregation.

246.

As a madman that caſteth fire-brands, arrows, and death; ſo is the man that deceiveth

deceiveth his neighbour, and ſaith, Am not I in ſport?

247.

Whoſo diggeth a pit, ſhall fall therein; and he that rolleth a ſtone, it will return upon him.

CHAP. XVII.

SECRECY,

And the general Conduct of the Tongue.

SECTION I.

248.

Death and life are in the power of the tongue; and they that love it ſhall eat the fruit thereof.

249.

Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

Diſcover

250.

Diſcover not a ſecret to another, leſt he that heareth it put thee to ſhame, and thine infamy turn not away. Whoſo diſcovereth ſecrets, loſeth his credit, and ſhall never find a friend to his mind.

251.

Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe: whether it be to friend or foe, talk not of other men's lives; and if thou canſt without offence, reveal them not; for he heard and obſerved thee, and when time cometh he will hate thee.

252.

He that covereth a tranſgreſſion ſeeketh love; but he that repeateth a matter ſeparateth very friends.

253.

A tale-bearer revealeth ſecrets; but he that is of a faithful ſpirit concealeth the matter.

The

254.

The words of a tale-bearer are as wounds; where no wood is, there the fire goeth out; ſo where there is no tale-bearer, the ſtrife ceaſeth.

255.

A fool uttereth all his mind; but a wiſe man keepeth it until afterwards.

256.

If thou haſt heard a word, let it die with thee, and be bold, it will not burſt thee. A fool travaileth with a word, as a woman in labour of a child.

SECTION II.

257.

Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few.

258.

Honour and ſhame is in talk, and the tongue of man is his fall.

259.

Be not called a whiſperer, and lie not in wait with thy tongue; for a foul ſhame is upon the thief, and an evil condemnation on the double tongue.

260.

Surely a ſerpent will bite without enchantment, and a babbler is no better.

261.

He that uttereth ſlander is a fool.

262.

He that keepeth his mouth, keepeth his life; but he that openeth wide his lips ſhall have deſtruction.

263.

There is that ſpeaketh like the piercings of a ſword; but the tongue of the wiſe is health.

264.

A ſoft anſwer turneth away wrath; but grievous words ſtir up anger.

265.

A word fitly ſpoken is like apples of gold in pictures of ſilver: every man ſhall kiſs his lips that giveth a right anſwer.

266.

Beware of murmuring, which is unprofitable, and refrain thy tongue from backbiting; for there is no word ſo ſecret which ſhall go for nought.

CHAP. XVIII.

ANGER.

267.

Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſom of fools.

268.

Seeſt thou a man that is haſty in his words? there is more hope of a fool than of him: an angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

269.

He that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.

270.

A fool's wrath is preſently known; but a prudent man covereth ſhame: the diſcretion of a prudent man deferreth his anger, and it is his glory to paſs over a tranſgreſſion.

271.

He that is ſlow to wrath is of great underſtanding; but he that is haſty of ſpirit exalteth folly: a wrathful man ſtirreth up ſtrife; but he that is ſlow to anger appeaſeth it.

272.

A man of great wrath ſhall ſuffer puniſhment; for if thou deliver him, yet thou muſt do it again.

273.

Make no friendſhip with an angry man; and with a furious man thou ſhalt not go, leſt thou learn his ways, and get a ſnare to thy ſoul.

274.

Strive not with an angry man, and go not with him into a ſolitary place; for blood is as nothing in his ſight, and where there is no help, he will overthrow thee.

CHAP. XIX.

AVARICE.

275.

Woe unto them that join houſe to houſe, and lay field to field, till there be

no place left, that they may be placed alone in the midſt of the earth.

276.

Riches profit not in the day of wrath, but righteouſneſs delivereth from death.

277.

He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor. *

278.

He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live.

279.

There is not a more wicked thing than a covetous man; for ſuch a one ſetteth his own ſoul to ſale, becauſe while he liveth, he caſteth away his bowels.

* Who ſees pale Mammon pine amid his ſtore,
Sees but a backward ſteward for the poor;
This year a reſervoir to keep and ſpare,
The next a fountain ſporting thro' his heir.
POPE'S EPISTLES.

280.

He that gathereth by defrauding his own ſoul, gathereth for others that ſhall ſpend his goods riotouſly.

281.

A faithful man ſhall abound with bleſſings; but he that maketh haſte to be rich, ſhall not be innocent: he that haſteth to be rich hath an evil eye, and conſidereth not that poverty ſhall come upon him.

282.

There is that waxeth rich by his warineſs and pinching, and this is the portion of his reward: Whereas he ſaith, I have found reſt, and now will eat continually of my goods, and yet he knoweth not what time ſhall come upon him, and that he muſt leave theſe things to others and die.

283.

There is a ſore evil which I have ſeen under the ſun, riches kept for the owners thereof

thereof to their hurt: but thoſe riches periſh by evil travail, and he begetteth a ſon, and there is nothing in his hand. As he was born, naked ſhall he return to go as he came, and ſhall take nothing of his labour which he may carry away in his hand: in all points as he came, ſo ſhall he go; and what profit hath he that hath laboured for the wind?

284.

There is an evil under the ſun, and it is common among men: a man to whom God hath given riches and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God giveth him not power to eat thereof, but a ſtranger eateth it. This is vanity, and it is an evil diſeaſe.

CHAP. XX.

RICHES and POVERTY.

285.

Labour not to be rich; ceaſe from thine own wiſdom. Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings; they fly away as an eagle towards heaven.

286.

Better is the poor that walketh in his uprightneſs, than he that is perverſe in his ways, tho' he be rich.

287.

He that loveth ſilver ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this is vain.

288.

When goods increaſe, they are increaſed that eat them; and what good is there to the

the owners thereof, ſave the beholding them with their eyes?

289.

Wealth maketh many friends, but the poor is ſeparated from his neighbour: all his brethren do hate him; how much more do his friends go far from him! He purſueth them with words, yet they are wanting to him.

290.

The poor uſeth intreaties; but the rich anſwereth roughly.

291.

The rich and poor meet together; the Lord is the maker of them all: yet the rich ruleth over the poor, and the borrower is ſervant to the lender.

292.

The poor man is honoured for his ſkill; and the rich man is honoured for his riches: he that is honoured in his poverty,

verty, how much more in riches; and he that is diſhonourable in riches, how much more in poverty!

293.

The ſleep of a labouring man is ſweet, whether he eat little or much; but the abundance of the rich will not ſuffer him to ſleep.

CHAP. XXI.

PRIDE.

294.

Why is earth and aſhes proud? When pride cometh, then cometh ſhame; but with the lowly is wiſdom.

295.

An high look, and a proud heart, is ſin: proud and haughty ſcorner is his name who dealeth in proud wrath.

Seeſt

296.

Seeſt thou a man wiſe in his own conceit, there is more hope of a fool than of him: let another man praiſe thee, and not thy own mouth; a ſtranger, and not thine own lips.

297.

A man's pride ſhall bring him low, but honour ſhall uphold the humble in ſpirit. He that truſteth his own heart is a fool; but whoſo walketh wiſely, he ſhall be delivered.

298.

He that is of a proud heart ſtirreth up ſtrife. By pride cometh contention, but with the well-adviſed is wiſdom.

299.

Every one that is proud in heart is an abomination unto the Lord; though hand join in hand, he ſhall not be unpuniſhed; for pride goeth before deſtruction, and an haughty ſpirit before a fall.

Boaſt

300.

Boaſt not thyſelf of to-morrow, for thou knoweſt not what a day may bring forth.

301.

Better it is to be of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

302.

If thou haſt done fooliſhly in lifting up thyſelf, or if thou haſt thought evil, lay thine hand upon thy mouth.

303.

The lofty looks of man ſhall be humbled; and the haughtineſs of man ſhall be bowed down: the Lord alone ſhall be exalted: for the day of the Lord of hoſts ſhall be upon every one that is lifted up, and he ſhall be brought low.

CHAP. XXII.

Of QUARRELS, REVENGE, ENVY, *and* OPPRESSION.

SECTION I.

304.

Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee: ſtrive not with a man without cauſe, if he hath done thee no harm.

305.

The beginning of ſtrife is as when one letteth out water; therefore leave off contention before it be meddled with: he loveth tranſgreſſion that loveth ſtrife, and he that exalteth his gate ſeeketh deſtruction.

306.

Go not forth haſtily to ſtrive, leſt thou know not what to do in the end thereof, when thy neighbour hath put thee to ſhame;

ſhame; but debate thy cauſe with thy neighbour himſelf.

307.

He that paſſeth by, and meddleth with a ſtrife belonging not unto him, is like one that taketh a dog by the ears.

SECTION II.

308.

He that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins in remembrance.

309.

Forgive thy neighbour the hurt which he hath done unto thee; ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

310.

One man beareth hatred againſt another, and doth he ſeek pardon from the Lord? He ſheweth no mercy to a man which is like himſelf, and doth he aſk

forgiveneſs of his own ſins? If he that is but fleſh nouriſh hatred, who will entreat for pardon of his ſins?

311.

Remember thy end, and let enmity ceaſe: remember corruption and death, and abide in the commandments: remember the commandments, and bear no malice to thy neighbour.

SECTION III.

312.

Wrath is cruel, and anger is outrageous; but who is able to ſtand before envy?

313.

Wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.

SEC-

SECTION IV.

314.

Envy not thou the oppreſſor, and chooſe thou none of his ways: he that oppreſſeth the poor, reproaches his maker; but he that honoureth him, hath mercy upon the poor.

315.

A poor man that oppreſſeth the poor, is like a ſweeping rain which leaveth no food.

CHAP. XXIII.

Of the EFFECTS *of our* VIRTUES *and* VICES *in producing* REPUTATION *or* REPENTANCE.

SECTION I.

316.

A Good name is rather to be choſen than great riches, and loving favour than ſilver and gold. *

* ———Good name in man or woman,
Is the immediate jewel of the ſoul:
Who ſteals my purſe ſteals traſh; 'tis ſomething, nothing;
'Twas mine, 'tis his, and has been ſlave to thouſands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed!

SHAKESPEARE'S OTHELLO.

317.

A good name is better than precious ointment.

SECTION II.

318.

Let not the ſinner ſay he hath not ſinned; for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory I have not ſinned.

319.

He that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have mercy: be not aſhamed to confeſs thy ſins, and ſtrive not againſt the ſtream.

320.

Return unto the Lord, and forſake thy ſins; make thy prayer before his face, and offend leſs: turn again to the moſt high, and turn away from iniquity; for he will lead thee out of darkneſs into the light of health,

health, and hate thou abomination vehemently.

321.

Make no long tarrying to turn to the Lord; and put not off from day to day; for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed and periſh in the day of vengeance.

CHAP. XXIV.

DEATH.

322.

All men have one entrance into life, and the like going out; but the day of one's death is better than the day of one's birth.

323.

When a few years are come, then ſhall I go the way whence I ſhall not return:

all

all fleſh ſhall periſh together, and man ſhall turn again unto duſt.

324.

Man that is born of a woman is of few days, and full of trouble: he cometh forth like a flower, and is cut down; he fleeth alſo as a ſhadow, and continueth not.

325.

All fleſh waxeth old as a garment; for the covenant from the beginning is, thou ſhalt die the death.

326.

As of the green leaves on a thick tree, ſome fall and ſome grow; ſo is the generation of fleſh and blood; one cometh to an end, and another is born. *

* Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground:
Another race the following ſpring ſupplies,
They fall ſucceſſive, and ſucceſſive riſe:
So generations in their courſe decay,
So flouriſh theſe, when thoſe are paſt away.
POPE'S HOMER.

327.

Man ſhall be brought to the grave, and ſhall remain in the tomb: the womb ſhall forget him; the worm ſhall feed ſweetly on him; he ſhall be no more remembered.

328.

There the wicked ceaſe from troubling, and there the weary be at reſt:- there the priſoners reſt together; they hear not the voice of the oppreſſor: the ſmall and the great are there, and the ſervant is free from his maſter.

329.

One dieth in his full ſtrength, being wholly at eaſe and quiet; his breaſts are full of milk, and his bones are moiſtened with marrow: and another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure: they ſhall lie down alike in the duſt, and the worm ſhall cover them.

O!

330.

O! death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions; unto the man that hath nothing to vex him, and that hath proſperity in all things; yea, unto him that is yet able to receive meat.

331.

O! death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things; and to him that deſpaireth and hath loſt patience.*

* O! death, the poor man's deareſt friend,
The kindeſt and the beſt;
Welcome the hour my aged limbs
Are laid with thee to reſt.
The great, the wealthy fear the blow,
From pomp and pleaſure torn,
But oh! a bleſt relief for thoſe
Who weary laden mourn.

BURNS'S POETRY.

332.

Fear not the ſentence of death; remember them that have been before thee, and that come after, for this is the ſentence of the Lord over all fleſh.

333.

When the dead is at reſt, let his remembrance reſt, and be comforted for him when his ſpirit is departed from him.

CHAP. XXV.

Of the IMMORTALITY *of the* SOUL.

334.

The duſt ſhall return to the earth as it was, and the ſpirit ſhall return to God who gave it.—God created man to be immortal, and made him to be an image of his own eternity.

I know

335.

I know that my redeemer liveth, and that he ſhall ſtand at the latter day upon the earth: and though worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another.

336.

The righteous live for evermore; their reward is with the Lord, and the care of them with the moſt High; therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lord's hand.

337.

The ſouls of the righteous are in the hands of God; and there ſhall no torment touch them. In the ſight of the unwiſe, they ſeem to die, and their departure is taken for miſery; but they are in peace; for though they be puniſhed in the ſight of men, yet is their hope full of immortality.

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